

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

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NEW SERIES VOL. XI. NO. 4

Not Gold Nor Years.

BY MILTON C. WILCOX.

It is not gold alone that worths the coin;
The rightful, legal stamp the coin must join.
'Tis not the figured note which is of worth,
Which value gives it thru the wide, wide earth;
It is the governmental sign and seal
Which makes it potent for the civil weal.
It is the silvers' trace which tempers steel,
It is the life in blood that makes it heal.
So life, dear heart, is not of years alone,
Howe'er so many to the past have flown.
True living is not made of years, but deeds;
Of earnest prayers, not counting of the beads;
Of humble trust, not flight of any fancy's wing;
Of toil and task which burdened years e'er bring;
Oft wrinkled brows, and weary, lagging brain;
Oft sleepless nights and anxious care and pain;
'Tis these write wrinkles on the fairest brow,
And bring the past and future into now,
And bow the form and silver o'er the hair,
And strengthen noble hearts, or bring despair,
But God, the Life, the Lord, the Hope of all,
Shapes up the task, lifts up the ones that fall;
Remolds the life; to character gives form,
And writes upon the heart His blessed norm
Of life; and makes the care-worn, wrinkled face
A blest expression of His own love's trace,
And so, dear heart, let courage come with years,
And rest in God; to Him give all thy fears,
And go thy way with blest and sweet content,
And know in Him are all our years well-spent.
And as His life ne'er ends, no "finis" page,
So shall the years bring youth instead of age.
Immortal youth true characters contain,
Victorious over labor, strife and pain,
Till past the years of earth by mortal trod,
Our life shall measure with the years of God.

No Fictitious Label on Package.

The reason given as I understand, by our Baptist brethren in justification of their favoring the acceptance of alien immersion, rests in an assumption that the line of apostolic succession cannot be established, and that we cannot prove our own immersion, is not alien.

In the first place Baptists do not claim apostolic succession. When the apostles all died, that was the end of the apostolic mission, but we do claim a succession of the laity, and feel that the language of our Lord himself when He established His church, fully justifies that claim.

When Christ founded His church He declared that it should be perpetuated, and to question its perpetuation is tantamount to a contradiction of that declaration, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Is the church today called upon to establish, by positive proof, an unbroken chain of succession back to the apostles in order to be entitled to claim that her baptism is not alien?

How do we know that we are human beings, and have descended through an unbroken chain of genealogy from Adam? And if called upon to prove it in order to the right to claim that we are human beings how would we proceed to do so? The only way we can prove that we are human beings descending from Adam is to appeal to the Word of God. I do not know of any Baptist who is not willing to accept this testimony as being all sufficient to establish his identity as a human being.

Jesus Christ established a church and said, "The gates of hell shall not prevail against it." To me, this is proof as strong and effective to show that the church of Christ began at the time He founded it, as the other is to show that we descended from Adam. We know that the human race has been preserved, and still exists. What right have we to say that the same power that has preserved and perpetuated the human race, could not preserve and perpetuate his church. Especially since he declared at the time of its foundation that "the gates of hell shall not prevail against it!"

I believe the Baptist Church to be a continuation of that organization that Christ established, and that it has never ceased to exist somewhere upon the earth from the time of its beginning to the present hour. We cannot prove that the church of Christ has not been preserved and perpetuated without proving our Lord and Master to be a false prophet. This is indeed holy ground. I claim the Baptists to be that church because they wear the ear marks of the New Testament Churches. Any other religious organization may enjoy the privilege of making the same claim, and have the right to establish the claim if it can.

When our Lord established the church, He gave to it the ordinance of baptism, and that ordinance is to be used for a purpose, a glorious purpose. It symbolizes as Baptists teach and believe: the death, burial and resurrection of our Lord. The person receiving it does so also, to show forth his death to sin, and his resurrection to newness of life. Others may immerse, but it requires something more than the simple act of baptism to make up the ordinance.

No other denomination practices Baptist baptism, and for the Baptists to accept an

alien immersion, it would be to sacrifice and unhinge some of the foundation doctrines of the church. Suppose the Baptists should accept a Campbellite baptism, would we not accept the teaching set forth in the Campbellite baptism? Is there a Baptist minister in the land that could remain in the Baptist Church, if he taught and preached Campbellism? I cannot see how a Baptist Church can accept an alien immersion without accepting the doctrines of the church that administered the immersion.

The practice will lead to unutterable confusion and I cannot understand how any one who has been taught the Baptist faith may get his consent to ask to be received into a Baptist Church on his alien immersion, for he would be, so far as Baptist belief applies to it, as one in a Baptist Church without baptism.

To recognize the baptism of one who had been baptized in unbelief, in order to be saved, would be to put Baptists in a position that renders them helpless to defend the Bible doctrine of believers' baptism—Baptist baptism can only be administered by Baptists, and no other baptism has a place in a Baptist Church, for no other religious organization has the Baptist ordinance to transfer to the Baptists, and this is not the fault of the Baptist people.

One who cannot give up his alien immersion to join a Baptist Church is not, as I see it, ripe enough to join a Baptist Church.

J. R. Sample.

Laurel.

I have been pounded again. But not the kind of poundings I used to get. My father used to give me a "pounding" about once a week, and sometimes it was as unexpected as this one was. Well, I was by this pounding like the little boy was that got the whipping, I was "sorter specting" it, but not so soon. The kind of poundings I used to get would make me cry, but this one did not have that kind of an effect on me. In fact, it made me feel good.

We have most of the money in hand to add six more Sunday School rooms to our church, which will give us a room for each class. The pastor has been preaching every night for two weeks. We have had 31 additions to the church during the two months we have been here.

We are looking daily for George C. Cates to come to our town to lead us in a great soul-winning campaign. Pray for us.

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crave the prayers of all the brethren that God may use me for His glory.

Respectfully,
R. R. Jones.

A Great Service at Aberdeen.

On last Sunday evening we had a song service and an evangelistic meeting at the Baptist Church, which was a great success. The congregation was so large that we had to open up the Sunday School room to seat the people. Some of the oldest members say that this was the largest congregation that has ever been in the church, except at weddings.

We have recently put in a new pipe organ at a cost of nearly \$2,000, all of which is paid, Mr. Andrew Carnegie of New York, paying half of the purchase price.

Under the efficient management of Dr. E. Paxton as chorister, and Mrs. Paxton as organist, we believe that we have the best choir in the State. Mrs. Paxton is untiring in her efforts to build up and maintain a good choir. Her consecration, zeal and the good music she has been furnishing, has won for her the Christian love and esteem not only of the entire choir, but of the whole church and the town.

Our Sunday School is three times as large as it was when we came here, and our most excellent Superintendent, A. J. Brown, is determined under God to have the school grow continuously, not only in numbers but in efficiency and usefulness. Happy is the pastor who has such a Sunday School Superintendent and general helper as A. J. Brown. He has been to me like a regular assistant pastor since we have been here.

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J. Preston Harrington,
Pastor.

Ordination of Brother M. F. Kelly.

At the request of Oak Grove Baptist Church, Bonita, Miss., Lauderdale County Association, the following brethren were sent as a presbytery, January 5, 1909, to ordain to the Gospel ministry Brother M. F. Kelly, a member of said church, viz:

First Church, Meridian, J. A. Hackett, T. J. Shipman and J. D. Cook; Fifteenth Avenue, Meridian; I. A. Hailey; Seventh Avenue, Meridian; R. W. Bryant.

The presbytery was organized by selecting J. A. Hackett chairman, and J. D. Cook, secretary.

The examination, which was thorough and satisfactory, was conducted by T. J. Shipman, ordination prayer by J. A. Hackett, and charge by I. A. Hailey. The hand of fellowship in behalf of the Presbytery was extended by R. W. Bryant. Then while singing, "How Firm a Foundation," the church and presbytery extended the hand

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of fellowship and good cheer to Brother Kelly. The benediction was pronounced by the candidate.

Brother Kelly is already pastor of two or three churches, and is a young man of enterprise and promise.

J. D. Cook.

The Old Time Power.

J. R. Nutt.

It has been said that we do not need a new gospel, but that we need a new power to preach the old gospel. This is true in part. We do not and never will need a new gospel. The old gospel is still the power of God to save a lost world. The same gospel as preached by Peter, James, John and Paul is the gospel that we need today. But the thing that is not true is that we need a "new power" to preach the old gospel. We need the same power that Peter had when he preached with such wonderful effect on the day of Pentecost. That power is the same "Old time power" that we need today. We need the same power that all the disciples had when they preached with such glorious success wherever they went. When Peter preached on the day of Pentecost the people were "cut to the heart" and asked what to do to be saved. That is the kind of power we need today in our preaching. We need power to preach in a way that men will be convicted of their sins and cry out, "What must I do to be saved?" "It isn't a new power that we need but the old power. Jesus promised this power to his disciples when He told them to go back to Jerusalem and wait till they were enbued with power from on high. It is this old time power from on high that we need, and not a new power. There are some who would seemingly have us believe that they have a special corner on this power, but that is not true, for this power is for all who will pay the price.

This power that Jesus promised is the power of the Holy Ghost. This is the power that came upon the disciples on the day of Pentecost. This is the power that Paul had when he preached in Philippi, Thessalonica, Berea, Athens and Corinth. It was this power that directed him over into Macedonia and directed him in all of his missionary efforts to save a lost world. It was this same "old time power" that led Philip to join himself to the chariot of the eunuch and that opened his mind to receive the truth. The same power was with Philip that the disciples had on the day of Pentecost. It did not come "as a rushing mighty wind" but the power was there just the same. If we could have this power every time we preach souls would be saved. Philip preached Christ and had a glorious conversion. We would have more conversions if we would preach Christ, and if we would preach as Philip did we would have more power. God calls men into the ministry, but He calls them to preach Christ. Jesus is God's message to a lost world. Hence He does not call men to preach history, science or literature, but to preach Jesus and Him crucified. This was the message that Paul carried to the city of Corinth. In writing to the brethren after he left he tells them that when he came to them he came with the determination to teach nothing but Christ and Him cruci-

fied. This was the one burning message of his soul, and God gave him the power to overcome every opposition. The old time power that Paul had in Corinth is the power that we need today. There is nothing new about it. It is as old as the power of God imparted by the Holy Spirit, and without this power the life of any preacher will become fruitless and barren. We preach a great many times and then wonder why the people are so indifferent to our appeals. Did we preach Christ? Were we vain? The thing to do is to preach Christ guided by the Holy Spirit. If we are guided by the Holy Spirit we will exalt Christ and not ourselves. Paul did not preach himself but he preached Christ. Philip did not preach himself, but he preached Christ. Peter did not preach himself on the day of Pentecost, but he preached Christ. Paul, Peter and Philip had converts wherever they went and as sure as God lives today if we would preach Christ and him crucified as did Paul it would not be long till the world would kneel at the cross and God would give to Christ the heathen for an inheritance and the uttermost parts of the earth for a possession. But as long as we have a self-centered ministry, so long will the glorious coming of our Lord be delayed.

"Come Holy Spirit, Heavenly Dove,
With all thy quickening power,
Kindle a flame of sacred love
In these cold hearts of ours."

J. A. Bell and Santa Claus.

There is no man on earth that I love more than I do Brother Bell, but I am a little surprised that he is so much alarmed over the story of Santa Claus. He seems to think that Santa Claus is all a lie. I am a little like Talmage was on religion, "If religion is a delusion, O happy delusion, let me be deluded the rest of my days." The delusion about Santa Claus is a happy one. My father never told me a lie in his life, but he did tell me about Santa Claus and I believed it with all my heart. Neither did I lose confidence in him when I found out it was a delusion.

Christmas days are happy days and if I could have my way Old Santa Claus would pay a visit to every home in all the land the night before Christmas. Especially would I have him go to all the homes of the poor and needy. I would have him make every little heart in all this land as happy as could be. If I was rich I would send Santa Claus to the home of every Baptist preacher in Mississippi and Tennessee. I would tell him to leave there some token of my love and best wishes for a happy Christmas and a prosperous New Year. But, since I am not rich, I can only hope and pray that God may bless all my brethren wherever they may be.

J. R. Nutt.

Loving Lost People Instead of Painting Pictures.

There must be genuine love for the lost for whom Christ died. About thirty years ago a young artist was painting a picture which he hoped would make him famous. It was the picture of a lovely young woman

struggling up a street on a wild stormy night, the wind driving the sleet in her face, a little babe at her bosom. Door and windows were shut in her face. The picture was called "Homeless." As the man painted it, the artist imagination filled his soul. It seemed to become a living reality. He put his brush down and said, "God help me, why don't I go to lost people themselves, instead of painting pictures of them?" Then and there he consecrated himself to God, turning from his career as an artist, he entered the university, and later became a minister. As one of the workers in the slums of a western city his efforts for the ruined and fallen were greatly blessed. Finally, he said, "I want to go to that part of the world where men seem to be most lost." After some delay he went to Central Africa where for fifteen years he has been in heroic service as a missionary. Is there not a great deal of artificiality about our love and enthusiasm for the homeless and lost? In much of our speech-making, convention going and planning, are we not just painting pictures of the lost instead of actually going to them? A certain young pastor pleaded with his people for foreign missions and they made the largest offering of any church in the state. Later on in explaining how it was done, he modestly said, while the tears came to his eyes, "I dreamed that I was in China pleading with the multitudes to come to Christ to be saved. My heart ached for their salvation. When I came before my people I could not free myself from the impression of the dream and so I poured out my heart to my people in behalf of worldwide missions." When we love the people more, it will be easier to do more for their salvation.

S. J. Porter.

Richmond, Virginia.

Scranton Baptist Church—Twenty Years Ago—Its Fiery Trials—Its Faithful Women.

The Scranton Baptist Church was organized by Missionary J. B. Hamberlin in 1877 with nine members. There were additions to the church from time to time. It had no house of worship, and held its services in the town hall. In October, 1884, the torch of the incendiary was applied to the hall, and it was consumed inclusive of the Baptist organ and hymn books. In burning out the Baptists, the Methodist Church building was also burned. The Baptists bought a lot, and built thereon, and about the beginning of its occupancy the writer was called to the pastorate of the church. About that time and soon afterward, a number of members removed to other parts, leaving three males and a few females on the roll of membership. In March, 1885, the torch of the incendiary was applied to our building, and it was consumed. There was a \$600 insurance policy on it, which was paid. After this one of the three male members resided in New Orleans, while the other two took no interest in the church, and never met with their sisters, and so the working force of the church was reduced to five women. It was upon these, with their pastor, fell the responsibility of holding up the Baptist banner and of saving the Baptist cause in that town. Soon, however, the (Continued on Page Six).

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Missionary J. E. Wills writes: "Have been in San Francisco since Thursday. Will leave at 1 p. m., today on steamship China. Am well, feeling fine and happy. Best wishes for you and the paper. January 16, 1909."

We extend to our old college mate and friend, Hon. E. M. Barber of Biloxi, our sincere sympathy and condolence in the loss of his most excellent wife, on the 21st Inst. We commend him to the grace of a loving Father.

We would again call the attention of our ladies throughout the State to the Women's Institute, which will convene in this city tomorrow. Miss Crane of Baltimore, will be the chief speaker, though she will be ably assisted by ladies from our own State. Entertainment to the ladies who will come will be free. All are urged to come.

A good sister of the Oxford Church, says in a private note: "Our church is progressing nicely under the management of Brother Borum. We are planning a beautiful annex for Sunday School rooms in the near future, which will greatly add to our comfort in that capacity, for our school has

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outgrown the present quarters." A great people with a great leader will bring things to pass.

Evangelist W. A. McComb of the Home Board, will be with Pastor G. W. Riley at Griffith Memorial Church in a meeting beginning April 7th. Their Sunday School and congregation are growing so rapidly that the church has taken steps to enlarge their quarters. There are 30 in the Baraca class. Great things are expected in the meeting.

We acknowledge the receipt of a much appreciated letter from Brother W. H. Faulconer of Ebenezer Church, Holmes county, inviting us to attend their Fifth Sunday meeting which will be held with the Ebenezer Church. We regret that we cannot accept the kind invitation extended. This church, under the pastoral care of Rev. T. J. Ellis, has moved up from one-fourth time to one-half time. This is very encouraging news from this church which we served about thirteen years.

Righteousness Prevailing.

In our last issue we announced the passage of the State-wide prohibition bill in Tennessee by a fine majority in both branches of the legislature, and also that it was thought that Gov. Patterson would vote the bill. On the 20th he did submit a message to the legislature vetoing it. Immediately upon the reading of the veto message, both houses went into a very vigorous discussion of the message. At 2:45 p. m., the Senate voted on the matter, overriding Governor Patterson's veto with a vote of 20 to 13; and at 5:40 p. m., two hours later, the House turned down the veto with a vote of 61 to 36.

Some of our dailies are striving to make great capital of the fact that a prohibition law was enacted by a combination of Republicans and Democrats. We fail to see any reason why Republicans and Democrats should not have united against whisky. Certainly they have long enough united for it. Any man, whether Republican or Democrat, or of any other party, who can impartially view the matter and who has regard to our financial, physical, intellectual and moral interests, surely can see the right, and it occurs to us should have the privilege of doing the right.

It does not matter what one's views, desires or interests are relative to the manufacture and traffic of liquor, it is rapidly becoming evident that whisky domination is broken and badly crippled. The saloon, as a legalized institution, is rapidly passing. The liquor men are beginning to look to temperance and prohibition people for the most and best that sober and law-abiding people will give them. In other words, a large amount of the arrogance and oppression which formerly characterized whisky men is giving way to a subdued tone and modest air. Formerly we were at their mercy. It will, beyond a doubt, soon be reversed, and they will be at our feet.

There is no longer any doubt in the minds

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of observant and intelligent people but that the legalized saloon is doomed on the face of the earth. We must realize, however, that there will always be a discrepancy, more or less great, between the statutes of a people and their practice. Our own State has a model law against the liquor business. The thing that will require our best effort now is to bring the practice of our people up to the legal status of our State and country.

Why Does God Permit Sin?

One of the questions most frequently directed to Christians by unbelievers is, "Why, if God is all-powerful and all-loving, does He permit sin and suffering to exist in His world?" Even some church members find it difficult to put into words a convincing answer to this question. For all such, Appleton's magazine in its February number, publishes a simple and soul-satisfying explanation of "The problem of pain, and the mystery of evil," from the pen of Rev. Charles F. Aked.

"While the difficulties of belief may be great," says the Appleton article, "the difficulties of unbelief are immeasurably greater. Belief without understanding is far more reasonable than understanding without belief, but belief with understanding is best of all, and is perfectly feasible for the Christian who gives earnest consideration to the subject. The difficulty is that in discussing fundamental questions of religious belief we do not take into account certain absolute limitations on the working of finite minds in thought. These limitations do exist. For instance, we cannot conceive of a window being open and shut at the same time, of a valley without hills enclosing it for the reason that one condition presupposes the other. Likewise we cannot conceive of the existence of virtues and good qualities without predicated their opposites. That is not to say that such a thing is impossible, but that it is impossible to mortal beings with finite minds.

Yours sincerely,

A. Finch.

Slidell, La.

News in the Circle.

Martin Ball.

Pastor C. L. Wilson is now located at Ora in the Pearl Leaf Association. He preaches at Providence twice a month and at Ora and Salem. His work at Scranton was eminently successful. The church more than doubled in membership—and were building a \$2,500 pastor's home.

Rev. H. W. Rockett is now domiciled in the Pastor's home at Sallis. He gives half time to the church at that place and preaches to two other churches near by. He says: "The environment is pleasant and the outlook is encouraging."

A Bible Institute and Pastors' Conference will be held at Greenwood February 16-19. Free entertainment to pastors and Sunday School people. A splendid program is arranged.

The whole criticism of pain and evil inevitably comes back to a questioning of God's wisdom in creating man and the world, and nobody yet has been able to suggest an improvement upon God's handiwork although many have tried to do so. If we ask for a world of life without feel-

The State Board of Missions of Alabama, has called Prof. J. T. McKee of Newton, to the work of Sunday School Evangelist. He succeeds Brother C. E. Crossland, who is now Field Man with the Sunday School Board.

A bill has been introduced into the United States Senate by Senator Knox to regulate the inter-state shipment of liquor. It is not just what prohibitionists want and need, but it is a step in the right direction. If they get that, they can work for something better.

It is stated that the whisky power put up \$300,000 to defeat the State-wide bill in the Tennessee legislature. But Senator Carmack fell a martyr, fighting the iniquitous power, and the manhood of Tennessee felt that his blood must be avenged. So money could not buy them.

Two weeks ago Brother F. H. Stimpson, who had been preaching as a member of the N. C. Methodist Conference, for a number of years, united with the Ashboro Street Baptist Church, Greensboro, N. C. He was ordained to the ministry the following week. The Biblical Recorder says he is a man of no ordinary ability. Dr. J. L. White says his ordination "was one of the sweetest, most spiritual and inspiring ordinations he ever attended."

Dr. W. W. Landrum, who has been 12 years pastor of the First Church, Atlanta, accepts the call to the Broadway Church, Louisville, Ky., and will begin his labors with that church Feb. 14.

Rev. T. J. Talley, pastor at Mangum, Okla., for over three years, becomes territorial evangelist for New Mexico. He says the new work is difficult, but promising.

A Southern Negro Anti-Saloon Congress will convene in Atlanta, Ga., Feb. 24-26. Many distinguished prohibition advocates will address the Congress.

Prof. A. T. Robinson, of the Louisville Seminary, has placed in the hands of the publisher the manuscript for a book. The title being "Epochs in the Life of Paul." It will be interesting reading.

State-wide prohibition for Tennessee. Both houses of the present legislature passed the bill over the veto of the Governor. The law goes into effect July 1. There is much rejoicing in the Volunteer State over this move.

The Baptist Builder, Martin, Tenn., has secured the services of Rev. J. E. Mills as Field Agent. He is a strong man, and will do excellent work in extending the circulation of that paper.

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(Continued from Page Three).

Lord gave us another, a noble young lady, Miss Lena Hall of Pascagoula, who was received for baptism by those women and was baptized by the pastor in the pascagoula river. I now write the names of those six women who formed the Scranton Baptist Church of those times of fiery trial: Mrs. Hattie B. Mayers, Mrs. Mary G. Laird, Mrs. Fannie A. Cox, Mrs. P. Walker, Miss Nora Nix and Miss Lena Hall. The record made by these women is in some respects without parallel and ought to be recorded in the Scranton Baptist Church Record, and preserved in the archives of the Mississippi Baptist Historical Society.

Miss Nora Nix was elected Clerk and Treasurer. She kept the finances of the church in her trunk, there being no bank in Scranton.

We resolved to rebuild a house for God. The pastor appealed to his brethren of the State for help. A number responded with cash. The amounts were added to the \$600 insurance money and a house was built upon the same lot where the other had stood. We occupied it but for a short time, for in March, 1886, just one year from the date of the burning of the other building, the torch of the incendiary was applied again, and our house went up in flames. It was insured for \$600, which was paid. This was the third time the poor Baptists were made homeless, and as the sequel showed they were to remain so for years, for we could rent a hall from no one, and the insurance company or companies threatened to cancel the policies of the other churches, if the Baptists were permitted to occupy their houses. It was during the early part of this period that a saloon keeper, a personal friend of mine, and a comrade of the Civil War, tendered us a room just back of his saloon, which we accepted, and held service in it for a time, the pastor preaching to his little band of women, and to all comers who were pleased to enter this humble place. The union church building in East Pascagoula two miles from Scranton, was open to the Baptist missionary, and he preached there at night from time to time. I here relate an incident. I had preached to a fine congregation on the subject, "The Christian's Happy Journey to the Heavenly Canaan," had dismissed the congregation, which soon disappeared in the darkness, and when a short distance from the church, and while passing thick clusters of bushes, I received a blow on the back of my head, with a sharp-edged missile which cut through my hat and into my hair, making a gash from which the blood ran down. My friend who accompanied me, thought as did others, that it was an attempt to assassinate the preacher, but it developed that it was not; the intention was simply to knock the preacher's head with an ostrich shell. I continued to preach there, and there was no other attempt to do me violence.

While "the Devil as a roaring lion" had hounded the Baptists alone for a long time, he finally turned to the Methodists and in 1888 he applied the torch to their church building, but fortunately the fire was discovered in time to save the building. In 1895 the Presbyterian church building was burned to ashes.

Would the reader like to know what that little band of six women were doing all the while of their little homeless church state? Well, they were engaged at work

for Jesus, and without a break. We met from time to time in the home of Sister Mayers, (one of the six), wife of Capt. P. K. Mayers, owner and editor of the Democrat Star, who himself stood by the persecuted Baptists, although not a member of any church. I shall ever remember his manifold kindness to me during those years of trial for, "He oft refreshed me." I can wish for this excellent gentleman no other wish so good as that "the peace of God which passeth all understanding, may keep his heart and mind through Christ Jesus," and that "the Lord grant unto him that he may find mercy of the Lord in that day."

It was in this house that the pastor and his little church often met and where he read and talked and prayed and where we all talked about the things of the Kingdom and held sweet counsel together. It was here that they received two good members, a brother Albritton and wife, and here they excluded male member. It was here that they observed the Lord's Supper from time to time, the pastor passing to them the bread and wine which they ate in memory of their dear Redeemer. An incident here. On one occasion a little girl of 5 or 6 years was presented and so profoundly solemn was the observance of the Supper that it touched her dear little heart, and she sobbed and wept. It was here they realized the presence of God and the sweet fellowship of saints.

This little church of Christly women whose hearts God had touched failed not to contribute to missions regularly, nor to pay their pastor, nor to represent themselves in the meetings of the Association. It was in 1889 that we reached the conclusion to try to build again a house for God. Sister Mayers, by means of a printed circular appealed to the brotherhood in the State, raised about \$500. Our lot was sold for \$100, and with the \$600 insurance money we were ready to proceed to build. In 1890 the last of the six years of my pastorate with them, a lot was purchased. The time of my departure from the Gulf coast being at hand, I marked on a piece of paper the dimensions of the house to be built, and gave it to Sister Mayers, and in company with Sister Cox she went to Mobile and employed an architect to give them the architecture of the building. It is here that I must stop my pen in its work of writing the history of that wonderful little church, the like of which I shall never see again. I ought to say that during the last year of my pastorate, and toward the close I was permitted to preach in the town hall, and my congregations were large.

In the year 1891, which was the year after I left the coast, those women employed workmen and built the house of worship which has stood to this day. The Lord has sent them reinforcements from year to year, until it may be said that all things considered, Scranton Church is one of the largest Baptist Churches on our coast today.

At the close of 1890 I bade farewell to those beloved saints and left for Ellissville. My eyes fill with tears as I write of those six immortals who never faltered nor wavered in their fidelity and faithfulness to the cause of their Lord and Savior, but were like those women of old who ministered so lovingly to our precious Savior, and true to him to the last, they stood by his cross and

with weeping they witnessed his expiring agonies.

As I close this historic sketch I mention that two of these six women, Sisters Fannie Cox, and Nora Nix have passed away, as has Brother Albritton also. They have entered into that "rest that remaineth to the people of God." The others remain and continue to exhibit the same devotion to the good cause which characterized them twenty years ago. "God bless them abundantly, and as they approach nearer the gates of the celestial city, may the light of His love shine the brighter upon their minds and hearts till they shall emerge into the glorious light of a blissful immortality. This prayer of this old pastor embraces his own earnest wish that with them he may be permitted to enter into the light and glory of that unclouded eternal day. Amen.

O. D. Bowen.

Handsboro, Miss.

Reconciliation.

(A Story by an Old Pastor).

Chapter VII.

When Jack was carried to jail she would stand it no longer. So she went. When she went in, Mrs. Easley seemed flurried and somewhat distant, but Minnie soon overcame all that, and the sad woman soon felt her heart warmed by the evident kind-heartedness and sympathy of her visitor, but when Minnie told what she wanted the little woman burst into tears and said, "O I cannot. We are so disgraced that everybody would scorn them and ridicule them, and cast their father's shame at them, and they could not bear it, and I should die of shame."

"Oh, no," said Minnie. "Our Sunday School children are good children. They will do anything I ask them to do. I never have to command them. They love me, and I love them, and I long to get your little ones into the school, so all the children will love them and encourage them to love God and His people. Do let them come. I will see that they are lovingly welcomed and respected and kindly treated."

"Can you do all this?"

"Yes, I can, and it won't take but a few words, either."

"Well, I do believe if anybody could do it you could, but I don't know; it looks impossible."

"Well, you come to the church tomorrow morning at 9 o'clock and see this impossible thing done. You will be just as welcome among the older folks as the children among the youngsters."

"I want to do as you say, but Oh, I am afraid."

"Try it once. I will be content if you don't want to come again."

"Well, I will be there, if God is willing. You have whiled away my troubles till I feel better than I have in years and I don't know what else you can do."

Minnie sprang at her and kissed her, and said, "God bless you and your children."

"Good-bye," and away she went, happy for the time.

The next day they were at the church on time and Minnie had all in readiness. She

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THE BAPTIST RECORD.

They never learned his name, and when the meeting closed, he went on his way toward the big city. The description the preacher gave of him and his horse just suited for John as well as the time and the direction he went, and I believe it was John."

(To be Continued).

Baby's Message.

Come earth's new visitor, O come!
Give me thy tiny hands,
The eyes may speak, though tongue be
dumb,
What child-heart understands.

From mansions in the brilliant skies,
Where ceaseless music rings,
I come to earth, where infant eyes
attune discordant things.

My mission is to bless the earth,
With love which all may trust,
And fill men's lives with royal worth
Which frees the heart from lust.

When time shall end my earthly stay
And heaven me claim again
Let earth receive a brighter ray,
Shall be my last refrain."

Then go, great benefactor, go!
Where neither night nor sigh,
Doth interfere with radiant glow,
Nor strains of music die.

A. J. A.

The Name Above Every Name.

Sermon—Rev. W. F. Yarborough.

Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ.—Acts 2:36.

That was an astounding claim publicly made in the Capital City of Judea, by the Apostle Peter, for the Messiahship of Jesus of Nazareth, just fifty years after his crucifixion as a malefactor. It was remarkable both from the standpoint of him who made it, and from the standpoint of what was involved in it. True this man had once announced it as his conviction that Jesus was the Christ, the son of the living God, but that was in the private company of the Twelve before the awful tragedy of Calvary, while this is before all Jerusalem and a great multitude of men from every nation of the known world.

Since that time he had acted the craven coward and deserted and denied his Lord. A wonderful transformation has been wrought and that which he once hardly dared to whisper in the ear he now proclaims on the housetop. A new power has come into his life. But what is involved in the claim? Nothing less than this, that a guilty man would have gotten drunk and spoiled everything. He stayed through the whole meeting and organized a Sunday School and taught the teachers and the organist, and fifty were baptized. All that in a church split all to pieces, and quarreling when he got there. He was not a preacher. Just a young man, and the best organist and singer they had ever heard.

True they had all doubted, but their doubt had been turned into certitude as he repeatedly appeared unto them and manifested his risen body. As has been well

One," the "Anointed" of God, proclaims his official character as the Redeemer and Sacrifice for sinners; the name Lord proclaims his authority as the Divine Lord. It was claiming for him all that he had ever claimed for himself and all that the great ones of Israel had ever imagined for their Messiah. To the Jew of that time the claim was sacrilegious and blasphemous. We can hardly appreciate all that was involved in Peter's making such a claim so soon after the foolish question of the disciples about the restoration of the Kingdom only ten days before, and following less than sixty days the momentous events of the crucifixion. Yet he commands all the house of Israel to know beyond any doubt that this claim is an assured fact, even though it is an impeachment of the nation in their Capital City. He arraigns the house of Israel for the crime and in so doing charges them with an attempt to thwart the work of God.

Can the charge be true? Does he prove his claim? Will his argumentation hold? Where did this rude fisherman, untrained in the schools of his time, learn anything about the construction of an argument? Yet the most casual examination of his address shows it to be a masterpiece in dialetics. Volumes have been written to prove that Jesus is the Messiah of Jewish prophecy, but this preacher proves it in a few lines. Note the skill with which he constructs his argument. He does not make his claim till he first proves it. To have started out with the claim that Jesus was Lord and Christ would have so prejudiced his hearers that they would have been in no frame of mind to hear him. He seizes hold of the thing uppermost in their minds just them—the mystery of the gift of tongues, and at a stroke shows the unreasonableness of the charge of drunkenness since Jews worship in the morning before they eat and drink, and since it is only 9 o'clock on the feast morning when the worship was more elaborate than usual they had not had time to get under the influence of wine. The real explanation was to be found in the prophecy of Joel, who had foretold this event. Then beginning with an admitted fact that Jesus had done many wonderful works and signs he implies that he must have been approved of God.

Then proceeding to their Old Testament Scriptures which every Jew would accept, (and his audience consisted of devout Jews attending the feast), he quotes from David a prophecy to the effect that God would not leave his soul in the realm of the dead, the unseen world, nor suffer His Holy One to see corruption. But the Jews all knew that David still slept in his sepulcher in Jerusalem and therefore the prophecy could not have been concerning himself. By a well-known usage of his time he could speak of a remote descendant as himself. Peter declares that he did this very thing and that his prophecy was clearly fulfilled in the resurrection of Jesus, his great Son. So he proves the resurrection of Jesus by a prophecy which no Jew could gainsay, and then clinches it with the testimony of the disciples of Jesus, saying "This Jesus that God hath raised up, whereof we are all witnesses."

True they had all doubted, but their doubt had been turned into certitude as he repeatedly appeared unto them and manifested his risen body. As has been well

said, "The disciples doubted that we might not doubt."

But the resurrection was not all. David had declared that this risen Jesus was the enthroned Lord for he had said, "Jehovah said unto my Lord, Sit thou on my right hand till I make thy enemies thy footstool." So this man approved of God by the miracles and wonders and signs which God did through him, God had raised from the dead and seated him at his own right hand according to David's testimony, corroborated by the Apostles. In this position of dignity and power he had sent the Holy Spirit; the result of whose coming had been so manifest in their eyes.

From the Jewish standpoint argument could hardly be more conclusive. He has proved his claim and his hearers are convicted of the greatest crime of history, not mere homicide, fratricide, patricide, matricide nor even suicide, as dreadful as these may be, but deicide. They had crucified with cruel hands, the Prince of Life, the Lord of Glory.

They accept this astounding claim and the historian proceeds to tell us of their repentance, forgiveness, and incorporation by the gift of the Spirit into the body of believers, and so constitutive witnesses for the Christ whom they had crucified.

But what of the practical value of this claim? Has it any meaning for us today? Is not this first gospel sermon a model in its essential features for gospel preachers to the end of the ages? Are not unbelievers in all ages sharers in this crime of which Peter convicted his hearers? Did not our sins help to nail him there? Did not Peter say that the promise was not only to his hearers and their children, but "To all that are afar off, even as many as the Lord our God shall call?"

Following the suggestions of the context let us note two points of practical value for us today, if we accept this claim made with such assurance by this great preacher at Pentecost. The first of these is remission of sins, a blessing clearly promised to those who accepted the claim on that day. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins." Two accompanying conditions are named, repentance and baptism. Now repentance does not simply mean sorrow for what has been done. Peter's hearers were already sorry or they would not have been so concerned about what to do, and he would not have told them to do something they had already done. It includes sorrow, but much more. As some one has said we are to be so sorry for sin that we hate it and determine to give it up and pursue the opposite thing.

It meant for these Jews that they were so filled with sorrow for having rejected Jesus as the Christ and are so convicted of their guilt, that they determine to do it no longer. They will turn from this evil to its opposite good of accepting him.

But some ask "What connection has baptism with this state of mind?" Baptism is the symbolic expression of the act of receiving Jesus as Lord and Christ, an act designated elsewhere in the New Testament as faith. Repentance and faith are inseparable conditions of salvation. If sin may be called the wall which separates the sinner from Christ and which must be surmounted by a step, repentance may be like-

ened to the ascending steps while faith is likened to the descending steps. We can see a good reason for Peter's using the symbol here instead of the abstract idea. The main point in his discourse was the resurrection of Jesus, and faith has no meaning unless it reaches to a buried and risen Christ. Paul teaches, (Romans 6:3), that we were baptized into Christ's death and so were buried with him through baptism into death. As we become united to Christ by faith we come into the realization of what existed potentially when Christ died, was buried, and rose again. In that consummation of redemption, the death, burial and resurrection of Christ, God saw every one who had believed, or would believe, existing in Christ; that is when Christ died, I died, when he was buried, I was buried, when he rose again, I rose again. Faith brings me into the consciousness of this union, and baptism is the declaration of my faith in a buried and risen Savior, all of which means that I who was dead in sin, but have now risen to a new life through faith in a buried and risen Lord, declare that faith by God's appointed symbol. So it is repentance and faith, whose natural expression and symbol is baptism, which are laid down as the conditions of remission of sin.

This interpretation is strongly and clearly enforced by Dr. Lansing Burrows in the Southern Baptist Teacher for January:

"Baptism discloses the faith, a test of it, as it was in Jerusalem and is now today. All the learning of the world which has grappled with this question has never shaken the original idea or affected its method

of administration. If it be not a symbol of the great change brought about through faith in the dead and risen Christ, it has no significance. If it be a regeneration, it has failed, for the world has never seen a man regenerated by baptism. If it be a washing, men have never been satisfied with a cleansing less than the precious blood of Christ. The central truth of gospel preaching is that Christ died and rose again. So Peter preached, and so these men understood. If baptism is not the expression of a hope in that death and resurrection, the vital doctrine of a religion of which this is the fundamental fact has no symbol at all. To be baptized in that hope evinces sincerity of heart. Hesitation implies distrust and unbelief. Substitution of something else implies doubt of the wisdom of God. Neglect is worse than either, for it implies the reign of the old self on the throne of the heart."

Carrying this thought further, may we not conclude that he who refuses to give this expression to his faith when he understands it to be the unmistakable will of God, thereby rejects Christ as Lord? How may we conclude other wise in the light of 1st John 2:3,4? "And hereby we know that we know him if we keep his commandments. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him."

The second point of practical value is the gift of the Holy Spirit. Some would claim that this gift of the Spirit was the power to work miracles and speak with tongues, and was limited to the Apostolic age, but

Peter plainly said, "The promise is to you and your children and to all that are afar off, even as many as the Lord our God shall call." Clearly we may claim the gift if we will.

The chief mission of the Spirit was to endue and empower believers to witness for Christ. Wherever a body of believers come together after the pattern of the First Church in Jerusalem there the Holy Spirit abides and expresses himself through the church as his body. Every such church so witnesses to the dead, buried and risen Christ that it acts as a magnet continually drawing to itself such as are being saved.

We should by no means overlook the Spirit as a gift to the individual believer. He makes our Lord very real to us as He reveals Him to us. He takes the things of Christ and shows them to us. He makes the threefold name of the Savior team with meaning. Jesus is our brother. He is touched with the feeling of our infirmities. To be conscious of his presence is bliss. The little child cries out in the dark for father, and when it feels its father's presence all its fears are banished, and it sweetly sleeps the sleep of peace. We lay our dead to rest in the cold grave and our heart breaks as we leave their bodies to the storms of winter. But Jesus has been in the tomb, and it has lost much of its terror because the light of immortality has shone into it. The Comforter makes the name of Jesus the sweetest of all names.

"Sweetest note in seraph song
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus."

Then under the revelation of the Spirit the name Christ, the anointed of God means so much more. How little it meant, comparatively, to the Apostles till the Spirit came. He gives efficacy to the sacrifice of Calvary.

Not only did Jesus die for us. Many others have done that for their friends, but CHRIST died. That is my creed—"Christ died for my sins," and that means redemption.

But he is more than that. In the Holy Spirit I have learned to call Him Lord. As the multitude helped on His triumphal entry into Jerusalem I would have part in that triumph that is coming by and by. "Hosanna to Him that cometh in the name of the Lord!"

Dear Lord, send me on some errand, however small it may appear, if it will hasten Thy coming into Thy Kingdom.

Take my possessions, if it be only some insignificant beast of burden, and consecrate to Thy use.

"Unto Him who hath loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever. Amen!"

(Continued From Page Five).

NEWS IN THE CIRCLE. Martin Ball.

Blank reports are being mailed to the pastors in the Associations comprising the North Mississippi Baptist Sunday School

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What makes them the only choice of millions?

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Pastor E. S. Atkinson has left Abbeville, Ala., and is now domiciled at Crawfordville, Ga., the home of Alexander H. Stephens, of international fame. His old home, "Liberty Hall," is very near the Baptist Church.

The Alabama Baptist presents from the pen of W. W. Lee a splendid article on the "Evils of Infant Baptism." Our preachers cannot preach from the subject for lack of a text, but they can write of the monstrous heresy.

Dr. B. C. Coleman of the First Church, San Antonio, Texas, accepts the call to Abilene, same State. He is one of the strong men in Texas.

Last Sunday farewell services were held at the First Church, Nashville, Tenn., in honor of Dr. Lansing Burrows. Dr. E. E. Folk, Editor of the Baptist and Reflector, presided. The principal address was delivered by Dr. G. A. Lofton, who has been pastor of the Central Church Nashville, nearly 20 years. Dr. Burrows goes to Americus, Ga.

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P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,
President of Central Committee.

Mrs. W. R. Woods, Meridian,
Secretary of Central Committee.

Mrs. W. S. Smith, Meridian,
President of Sunbeam Work.

Mrs. Martha Ball, Wilson,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazel-
hurst, President.

Mrs. Paul Smith, Meridian,
Vice-President.

Mrs. G. W. Riley, Jackson, Re-
cording Secretary.

WW

New Year's Wishes

What shall I wish thee? Treas-
ures of earth?

Songs in the springtime, pleasures
and mirth!

Flowers in the pathway skies ev-
er clear!

Would this insure a happy New
Year?

What shall I wish thee? What can
be found
Bringing the sunshine all the year
round?

Where is the treasure lasting and
dear,

That shall insure thee a happy
New Year?

Faith that increaseth, walking in
light;

Hope that abounds, happy and
bright;

Love that is perfect, casting out
fear—

Those shall insure thee a happy
New Year.

Peace in the Savior, rest at his
feet,

Smile of his countenance, radiant
and sweet;

Joy in his presence, Christ ever
near—

This will insure thee a happy New
Year.

—Francis Ridley Havergal.

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Also Nervous Headaches, Traveller's Head-
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or Female Troubles. Very Capudine—It's li-
quid—effects immediately. Sold by druggists

Announcement.

The Central Committee an-
nounces that Miss Crane, Corre-
sponding Secretary of Woman's

Missionary Union, will be in Meridian February 3rd and 4th, in Jackson on the 5th and 6th, in Clinton on the 7th, and in Hattiesburg on the 8th and 9th. It is hoped that arrangements will be made for other meetings in the State.

Missionary Institute.

The Central Committee, Woman's Missionary Union of Mississippi, announces a Missionary Institute, to be held in the First Baptist Church, Meridian, Miss., February 5th, 1909.

The object of the Institute is by simple, definite and direct presentation of plans and methods, to enable leaders to work more effectively in Woman's Missionary Societies, Young Woman's Auxiliaries and Sunbeam Bands. Instructions will be given in organizing and conducting Mission Study Classes, as well as Missionary Societies. Her visits have been arranged with a view to reaching as many people as possible and in as many different sections. Your Central Committee would urge every woman to make an effort to attend one of these meetings during her stay. You will return home strengthened and spiritually helped and better prepared to do the work in your own society. Let us give her a cordial welcome and enthusiastic number of our workers to hear her wherever she goes. Any information desired can be given by the Central Committee or by the societies where she is to visit.

Institute and meetings to be held by Miss Crane in Mississippi in February:

Meridian, Feb. 3rd and 4th.

Jackson, Feb. 5th and 6th.

Clinton, Feb. 7th, Sunday after-

noon talk to Hillman College

girls.

Hattiesburg, Feb. 8th and 9th.

West Point, an all day meeting,

Feb. 10th.

Greenwood, speak to the women,
afternoon of 11th.

Greenville, all-day meeting,

Feb. 12th.

Woman's Central Committee.

My Dear Mrs. Johnson:

As Secretary of the Woman's Missionary Union of the Summit Baptist Church, I am requested to give a short review of "The Week of Prayer," as it was observed by our members last week, and we would be glad to have it

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C. M. GIBSON, Box 44, Young's Island, S. C.

Thursday, January 28, 1909.

Announcement.

It's folly to wear glasses where there's no necessity for them; but if you have any trouble whatever with your eyes, it is also folly not to have a specialist examine them. If you are in doubt, consult

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published through the columns of your department of our State paper.

We met six consecutive days for an hour of prayer and praise.

The regular programs prepared by the Mission Board for the "Week of Prayer" were followed as nearly as possible, and some very excellent work was done. A number of helpful tracts, short talks, Bible readings original papers, songs and special prayers constituted the services.

Our president led the service on Monday with a different leader on each of the following days, appointed from our membership.

Cordial invitations were extended to the ladies of the Presbyterian and Methodist congregations to come and worship with us. We are glad to say a number accepted.

On Wednesday, our annual offering for missions was made, which amounted to \$16. The subject for this service, God First, and Our Best for Him," was discussed with great earnestness and much enthusiasm—the keynote of the service being a call from the leader for reconsecration and more active service and more acceptable giving by each member of the Union. We learned that the gift must be perfect to be acceptable, and that the only acceptable service we can render our Lord is entire loyalty and obedience to His great command—

"Thou shalt love the Lord thy God with all thy heart, and with

all thy soul and with all thy mind and thy neighbor, as thyself."

Thursday, January 28, 1909.

THE BAPTIST RECORD.

A Pointer.

As a relish with meat, and especially with turkey and other fowl,

LEMON

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It can be made in a minute. Praying God's blessings on all the Unions of our State, and on the great cause of missions, for which we stand, I am,

Yours sincerely,

Mrs. Ormsley Rutledge,

Secretary W. M. U., of Summit

Baptist Church.

Summit, Miss., Jan. 13, 1909.

Dear Sisters:

Our president, Miss Heck, asks us to call special attention just now to certain lines of work in our W. M. U.

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Of course you do. Like every other modern and up-to-date farmer you will seek the best ways and means of obtaining that prosperity which should be yours.

BEST GUARANTEE

The best guarantee of a successful crop is a liberal use of fertilizer. You cannot afford to leave out fertilizers in cultivating a crop. The number of farmers who have saved a dollar's expense and lost ten dollars in the crop is legion; and strange to say, many of them begin to economize in the very article that they should increase in use—FERTILIZER. Economy in fertilizer is the last proposition that the farmer should entertain.

THE BEST FERTILIZERS ON EARTH

Are manufactured by the Tennessee Valley Fertilizer Co., Florence, Ala.—makes two bales of cotton, two ears of corn, two heads of wheat grow where only one grew before.

SOLD ON MERIT

All the goods we manufacture are sold on MERIT; for we are anxious to give our customers the best, so as to increase the profits on their crops and cause them to stay with us for all their needs. The best is none too good for our customers.

For any information you may desire, please address,

Tennessee Valley Fertilizer Co.,
FLORENCE, ALABAMA.

Mississippi College.

"THE OLD RELIABLE."

Eighty-Two Years Old and Growing More Vigorous Every Day.
Two Splendid New Buildings Recently Completed; Other to Follow.

ENDOWMENT INCREASING.

EIGHTY-THIRD ANNUAL SESSION OPENED
SEPTEMBER, 30th 1908.

460 STUDENTS.

—LAST SESSION—

SEND FOR CATALOGUE.

REV. W. T. LOWREY, D. D., LL.D., President.
CLINTON, MISS.

DR. W. B. THOMASON

Does a general practice in office only.
SPECIALIST

in electro therapeutics and X-Ray.
Treats all forms of chronic, nervous and skin diseases; rheumatism in all its forms, neuralgia, paralysis, headache, backache, gout, all forms of indigestion, constipation and sleeplessness, cancer and ulcers of all kinds.

Relieves stricture without dilating or cutting.
Removes moles, warts and all small tumors.
Office, 4th floor Century Building, Jackson, Miss.

(Continued on page 1415)

Deaths.

Freeman.

Our Darling F. L. Lusk.

The brightest sunshine of our home went out on Jan. 16, 1909, wanting only a few weeks of being 6 years old.

Her kind, gentle, painstaking and affectionate disposition were predominant in her young and tender life. Jesus wanted her in heaven, to be with Him, let us be submissive to His will, yet we wanted thee, sweet child to be with us.

T. N. Lusk and Family.

Shambarger.

After an illness of more than two months, Mrs. Sallie Shambarger died Nov. 15, 1908. She was born Oct. 13, 1851, and married Dec. 1, 1879. She joined Mt. Gilead Baptist Church in 1882, and was a faithful and consistent member of this church when she was called to her Heavenly reward.

She manifested great Christian fortitude and resignation during her long and very painful sickness.

Besides her affectionate husband, she leaves three grown and much devoted children, a son and two daughters to mourn her absence. But,

"She sleeps in Jesus, blessed sleep, From which none ever wake to weep; A calm and undisturbed repose, Unshaken by the last of foes."

D. Cook,
Her Pastor.**Harper.**

Dr. J. A. Harper died in Hattiesburg, Jan. 14, 1909, at the age of 47.

He leaves a large family besides a host of friends and relatives to mourn his loss. The community loses a good citizen and Providence Church a good member.

To meet Dr. Harper was to meet a friend. Such was the impression made on the writer the first, the last and every time.

S. S. Jacob.

SAPPHIRE for "WHAT HEADACHE."

Out last night! Headache and nervous this morning? Block's Coughing just the thing to do for you for business. Wears the head-braces to the nerves. Try it. At drug stores.

On Sunday morning, January 10, 1909, at 11:30 the Death Angel came and claimed as its victim, Mrs. Goldie Freeman, of Meridian, Miss.

She was born August 11, 1883, and was married to Mr. Will Freeman April 17, 1907. She was the mother of one sweet little babe, who passed this life Sept. 26, 1908.

She leaves a husband, father and mother, one sister, with a host of friends and relatives to mourn her loss, but we feel that our loss is her eternal gain. She has been a member of the Baptist Church about 8 years, and has lived a consecrated Christian ever since.

May the Heavenly Father console the sad hearts.

R. W. Bryant.

Resolutions.

Whereas, It has pleased God in His infinite wisdom and love to remove from our midst our beloved friend, and co-worker, Sister Harriett Martin, to her home in heaven; and,

Whereas, Though she was resigned to God's will, and was prepared to go, her presence will be missed by all her loved ones and especially by the members of the Missionary Society of Laurel Second Baptist Church; nevertheless we bow in humble submission to God's will; therefore, be it

Resolved, First, That in the death of Sister Martin, the church and society have lost one of their most beloved members, the neighborhood a kind and charitable friend, and her home one of its brightest jewels.

Resolved, Second, That we extend to the bereaved family our tenderest sympathy and pray the Lord that he will comfort them in this dark hour of sadness and gloom, and that they may be reconciled to the will of our Heavenly Father and trust Him as she did, for comfort.

Resolved, Third, That a page in our minutes be dedicated to her memory as a testimonial of our love for her, and these resolutions be recorded therein.

Resolved, Fourth, That these resolutions be published in the Baptist Record, the Laurel Ledger

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Women's Ailments.



I am a woman.
I know women's sufferings.
I have felt them.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home, with the help of a doctor. Men cannot understand women's suffering. When we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharge; Ulceration, Displacement or Falling of the womb; Profuse, scanty or Painful Periods; Utter or ovarian Tumors; &c.; &c.; also pain in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weakness peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to you, so that you can see you results easily quickly and surely. Remember, that it will cost you nothing to give the treatment to those you wish. And I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory diagrams, and a small book for women suffer, and how they can help themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says, "You must have an operation," you can speak for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality, who know and will gladly tell you, if you should wish to, of the real cures, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 232 - - South Bend, Ind., U. S. A.

STEWART HOME and SCHOOL

Expert training, mental development, and specially trained teachers, and experienced physician who has devoted his life to the study and treatment of children. Home training. Large grounds, the fine grass section of Kentuck. 160 acres of beautiful lawn and woodland for pleasure grounds. Elegantly appointed buildings; electric lights and steam heated. Highly endorsed and recommended by prominent physicians and educators. Write for terms and descriptive catalogues. Address DR. JNO. P. STEWART, Supl., Box 4, Farmdale, Ky.

and a copy be sent to the sorrowing family.

Mrs. W. O. Hedgpeth,
Miss Allie K. Cubley,
Committee.

Cancer of the Breast.

The breast is the most frequent location for Cancer among women. Any abnormal growth in the breast, regardless of whether it causes any pain or not, should be looked upon with suspicion.

It is of the utmost importance to the patient that the disease be recognized in its early stage and skillfully treated. Dr. Bye, a noted Cancer Specialist, states

that he has perfected a Combination of Oils which are producing wonderful results in curing Cancer, and that he has published an illustrated book giving his views on the disease, which he will gladly send free to any one interested.

Address Dr. W. O. Bye, Ninth and Broadway, Kansas City, Mo.

Post Cards FREE

Home of Andrew Jackson, State Capitols, hunting scenes, and other souvenir cards of national interest, for \$1.00, FREE to persons who send to F. Draughon, Nashville, Tenn., names and addresses of 4 or more young persons likely to attend business or social functions. Send by mail, if you can't RISE from the DOLLAR-A-DAY class, then START RIGHT by asking for FREE catalogue

DRAUGHON'S
Practical Business College
Memphis, Nashville or Montgomery.

WANTED—To correspond with Baptist minister who would like to take a church down on the Gulf coast. All information desired will be furnished on application to J. E. Nelson, Clerk, Salem Baptist Church, Escatawpa, Miss.

Can Cancer Be Cured? IT CAN. We want every man and woman in the United States to know what we are doing.—We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia. We Guarantee Our Cures. Physicians treated FREE.

The Kellam Hospital,
1615 West Main, RICHMOND, VA.

Thursday, January 28, 1909.

THE BAPTIST RECORD.

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Thursday, January 28, 1909.

THE BAPTIST RECORD.

The Training of a Boy.

By C. S. Carr, M.D.

Rev. Lapley suffered Twelve Years From It—How He Conquered It; You Also Can, Free.

Through an announcement that he saw in his local paper the Rev. J. D. Lapley of Avondale Station, Birmingham, Ala., learned that he could obtain a trial bottle of a remedy for the cure of Indigestion, and as he was interested, because he suffered that way, he wrote for it. The remedy was Dr. Caldwell's Syrup Peppermint. Mr. Lapley writes a minister of the Methodist Episcopal Church, and a member of the Central Alabama Conference, took the free bottle with the result that he was speeded cured.

You or any other sufferer from constipation, indigestion and dyspepsia, sick headache, &c., can have a free trial bottle sent to your home prepaid by forwarding your name and address. It is the gentlest, mildest, best tasting, most effective laxative tonic you ever took. It is especially adapted to those who are weak and feeble. It is a mixture of Methylated Spirits of Camphor, &c., and Arnica roots. A picture of Mrs. Northrup, of Quincy, Ill., a cured patient, is presented herewith. If there is anything about your case that you don't understand write to the doctor and he will advise you. The address is Dr. W. B. Caldwell, 570 Caldwell Building, Monticello, Illinois.

For any other sufferer from constipation, indigestion and dyspepsia, sick headache, &c., can have a free trial bottle sent to your home prepaid by forwarding your name and address. It is the gentlest, mildest, best tasting, most effective laxative tonic you ever took. It is a mixture of Methylated Spirits of Camphor, &c., and Arnica roots. A picture of Mrs. Northrup, of Quincy, Ill., a cured patient, is presented herewith. If there is anything about your case that you don't understand write to the doctor and he will advise you. The address is Dr. W. B. Caldwell, 570 Caldwell Building, Monticello, Illinois.

Of course, it is very easy to fall into the habit of establishing a double standard of morals for the boys and girls. We have become so accustomed in this generation to see boys do things every day, and hear boys say things which no self-respecting girl would do or say, that we have unconsciously become reconciled to the idea that purity in the case of a girl should be higher than in boys.

But there is no real foundation for such an idea. There is every reason why the boy should be as neat, as polite, as modest as the girl. Boys should never be allowed to think that they are excusable in doing things or saying things that would be unfit for their sisters to participate in.

Boys reared with this idea in their minds are much more apt to make good men, successful men, successful business men, healthy men, than the boys that are allowed to indulge in coarse conversation or questionable recreations.

The boy should be on good terms with his mother. He should be a chum with his mother, if possible. Her sensitiveness and feelings concerning questions of morality should be imparted to him as much as possible. Then when the boy comes in contact with rude boys, who have not been so reared, he will be able to see for himself the folly and degradation of immorality.

We are aware that this is ideal, but this is the standard that should constantly be kept before the parent. Make the boys as clean, and modest, and respectable, and obedient as the girls are.

There is no reason in the world why they should not be. There is

"I consider Royaline Oil superior to anything of its kind I ever used. I can also speak in the highest terms of Royaline Tetter Ointment." F. W. Hair, Crowley, La.

every reason in the world why they should be.

But it is upon the father mainly that the rearing of the boy depends. If the father be a good man, a gentleman, a man who likes life and makes the best use of life, a man who has not forgotten how to be a boy, and how to play with boys, a man that likes fun but takes a serious view of life in general, the boy will scarcely need any other instruction than association with his father. The boy naturally emulates his father. The masculine qualities of the boy begin to develop early, and even during infancy he sees in the masculine portion of the family, traits that attract him more than feminine traits.

There are some things the boy can tell his mother easier than he can tell his father. There are other things that the boy can tell his father better than he can tell his mother. Blessed is the boy who has both father and mother who are approachable, who are sympathetic with his phases of growth, who are ready to forgive, and patient to begin over again. If the boy has not found these things in his father and mother it will be very doubtful indeed if the Sunday School or church, the day school or teacher, will be able to supply his loss.

Philadelphia.

Important Notice.

We call especial attention to the appearance of a new advertisement in our columns this issue, the Black-Draught Stock & Poultry Medicines.

This concentrated medicine for animals and fowls has for nearly a quarter of a century, made such wonderful strides in sale on a larger scale, hence the popularity and such large quantities have been sold, strictly on its merits that it has been decided to form a company and push its advertisement of this medicine on another page.

We call our readers' special attention to the fact that this is

stock and poultry medicine—not a food, and it is therefore especially to be recommended for stock and poultry, when they are sick. It has been found to have special value in all the common diseases of stock and poultry, due to a disordered liver, and we urge our readers to get a can at their dealers and give it a thorough trial.

A free sample of the medicine will be mailed to any reader sending name and address to the Black-Draught Stock Medicine Co., Chattanooga, Tenn.

Homeopathic Remedies

Fresh and active. Sent post or express paid to any part of the U. S.

Schuessler or Biochemic Manual

and our 140 page Manual of Homeopathic Treatment

sent free postage upon request.

HALSBY BROS. CO.

Established 1855. 83 Wabash Ave., Chicago, Ill.

SOUVENIR POST CARDS FREE.

Three choice artistic Souvenir Post Cards beautiful colors, absolutely free, if you send stamp for postage. W. H. Gates, 101 W. 8th St., Topeka, Kan.

FIFTY YEARS IN CHINA.

Memorial of Dr. T. P. Crawford.

A most beautiful and thrillingly interesting book, 224 pages, 16 pages of illustrations, photos of Dr. & Mrs. Crawford, missionaries, native Christians, Chinese scenes, etc. Gives the events of their lives together for 50 years in China, where she still lives and labors. Everybody ought to read it. Price \$1. postage paid. Special terms to stores and agents. G. BOETICK, 1616 Chadwell Ave., Nashville, Tenn.

CATARACH FREE. One sample starts a cure. Money back after 10 days if not satisfied. Starting yourself at once. Ks-pu-z Co., 1264 Oakwood Ave., Toledo, O.



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NEW ORLEANS

JACKSONVILLE

Pullman Drawing Room Sleeping Cars between

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St. Louis and New Orleans.

Dining Cars serving meals a la carte.

Up-to-date Day Coaches.

H. E. JONES, JR.,

Traveling Passenger Agent,

Meridian, Miss.

JNO. M. BEALL,

General Passenger Agent,

St. Louis, Mo.

If you want to secure a \$60 LIFE SCHOLARSHIP, by copying a chapter in the Bible, write to HARRIS BUSINESS UNIVERSITY, Jackson, Miss.

60 YEARS' EXPERIENCE

PATENTS

TRADE MARKS

DESIGNS

RIGHTS & C.

Anyone sending a sketch and description may

Thursday, January 28, 1909.



THE HOME LIFE INSURANCE COMPANY

Of New York, wants a representative in every town and community in Mississippi. Teachers can double their income by working in their spare time. Country merchants can write insurance for many of their customers.

Write us, and let us tell you what favorable terms we can offer to agents.

We refer, by permission, to the Editor of the Record.

NOBLE & WHITTEN, Gen'l Agts.
203-4 Millsaps Bldg.
Jackson, : : : Miss.

CLARKE MEMORIAL COLLEGE..

FOR BOYS AND GIRLS

Fine Location. Health Unsurpassed
Session Opened September 29, 1908.
Write for Catalog.

S. B. CULPEPPER, President.
Newton, Miss.

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time."

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby."

"We recommend Cardui to all women who suffer from female trouble."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

Try Cardui.

The Farmer Feeds Them All.

The politician talks and talks,
The actor plays his part,
The soldier glitters on parade,
The goldsmith plies his art,
The scientist pursues his germs
O'er this terrestrial ball,
The sailor navigates his ship,
But the farmer feeds them all.

The preacher pounds the pulpit desk,

The broker reads the tape,
The tailor cuts and sews his cloth
To fit the human shape,
The dame of fashion dressed in silk
Goes forth to dine or call,
Or drive, or dance, or promenade,
But the farmer feeds them all.

The workman wields his shining tools,

The merchant shows his wares,
The aeronaut above the clouds
A dizzy journey dares,
But art and science soon would fade,
And commerce dead would fall
If the farmer ceased to reap and sow,
For the farmer feeds them all.

—Leslie's Weekly.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three.

—Lowell.

Churches, Sunday Schools.
Agents, make money getting up
Clubs selling the Gem Clothes
Line Holder. Sample 10c. Plan
free. Gem, Grand Rapids, Mich.

Cure for Creaky Shoes.

"There is one certain and simple remedy for this annoyance," says Woman's Home Companion for February. "It is to drive little wooden pegs into the soles. The pegs prevent the friction of the shoe soles. Any cobbler will do it for you very cheaply and it restores your peace of mind quite wonderfully."

A Great Manufacturing Plant.

The development of the new South is nowhere more conspicu-

THE BEST FOR THE LEAST

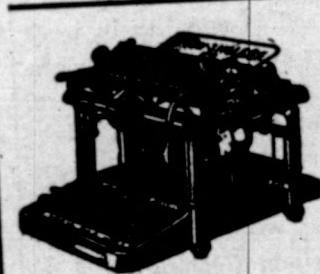
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ARE YOU IN NEED OF FURNITURE?

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HEIDELBERG FURNITURE CO.,
Mississippi's Leading Furniture House.
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CHAMBERS' TYPEWRITER HEADQUARTERS

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Pythian Castle Building, : Jackson, Miss.
Telephone 636.



All makes of typewriters—
new and second-hand, \$10 to
\$100. Sold for cash or on easy
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Write for Catalogue and Prices.
SUPPLIES—Ribbons for all
makes of typewriters—50c, 75c
and \$1.00.



Excelsior Prolific Cotton

We Originate It,

We Keep It Pure.

Excelsior Prolific Cotton fruits before the boll weevil makes its appearance. Short limbed. Fruits earlier, closer and faster than any other cotton on earth. Will produce two bolls in same space and time that other varieties grow one. Price, 10 bushels \$12.50.

Marlboro Prolific Corn will yield 50 per cent more than any other variety. Premium corn at all of the Experimental stations. Price, \$2.50 per bushel.

Excelsior Seed Farm Co. Cheraw, S. C.

ously illustrated than in the immense establishment of the DeLoach Mill Manufacturing Company, manufacturers of high-grade mill machinery, at Bridgeport, Ala. The plant occupies forty acres immediately on the Tennessee River and its products are shipped not only to all parts of this country but all over the world. Its output embraces saw mills of all kinds, corn crushers, corn mills, flour mills, meal bolters and almost everything in the line of high-class machinery. The head of the concern, Mr. A. A. DeLoach, is the inventor of the variable friction feed that has made DeLoach machinery famous.

The Company has just issued a handsome 250-page illustrated catalogue which will be sent to any one interested in machinery. Address DeLoach Mill Manufacturing Co., Box 777, Bridgeport, Ala.

DIRECT TO FARMERS.

We ship Field and Garden Seeds at wholesale prices. Write us for quotations, stating what you need.

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215 N. Market St. Nashville, Tenn.

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